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consequence, the archæological enterprise with which her name is connected will not be interrupted.

BIBLIOGRAPHICAL NOTES.

BOOKS.

NINTH ANNUAL REPORT OF THE BUREAU OF ETHNOLOGY to the Secretary of the Smithsonian Institution, 1887-88, by JOHN J. W. POWELL, Director. Washington: Government Printing Office, 1892. Pp. xlv, 617.

ETHNOLOGICAL RESULTS OF THE POINT BARROW EXPEDITION. By JOHN MURDOCH. Pp. 19-446.

THE MEDICINE-MEN OF THE APACHE. By JOHN G. BOURKE. Pp. 451-603.

The Point Barrow Expedition occupied a station in Alaska from September, 1881, to August, 1883; the work of Mr. Murdoch gives accounts of collections and observations, with a view of including all that is known concerning the ethnography of this people, physical and moral characteristics, culture, dress, utensils, ornament, methods of labor, etc. The discussion is especially of archæological importance, and so far outside of our own sphere; as respects folk-lore, the completeness of treatment is prevented by want of knowledge of the language, involving separation from racial life, and consequent absence of a medium of communication, sympathy, and illumination. From this point of view the contribution forcibly shows the necessity of the knowledge of mythology and folk-lore, when intellectual qualities, religion, ethics, and social structure are in question. Thus we are offered most interesting illustrations of ceremonial masks and gorgets (pp. 365-371); the latter, especially, are obviously mythological in design; beneath the waters appears a central gigantic figure, standing on a whale, and also grasping in each hand a smaller whale. Beyond a doubt, if obtained in full, the myth represented would be found to be explanatory of the dance, a necessary key to the meaning of the rite, and an interpretation of archæological objects otherwise incomprehensible. The author regrets his inability to obtain satisfactory information regarding Eskimo religion, but is inclined to think that it essentially consists in "a belief in a multitude of supernatural beings, who are to be exorcised or propitiated by various observances, especially by the performances of certain specially gifted people, who are something of the nature of wizards." Remarks of this nature, though very common with explorers, are little else than formulæ which are in effect euphemisms for our ignorance. In saying this, we by no means wish to depreciate the archæological value of this work, but only to insist on the primary importance of linguistic and mythological material as a *sine qua non* in order to the comprehension of "primitive" life and thought.

The treatise of Captain Bourke is a discussion of comparative ceremo-

niology, starting out from the sacred customs of the Apache, previously undescribed, and in its references covering a vast field of religious usage. No work could be offered to a youthful student more certain to interest him in this fascinating branch of hierology. On every page he makes clear the mistake of students who imagine that they are capable to discuss general questions of the religious archæology and ritual of Greece, Egypt, or Hindostan without some preliminary attention to recent researches in aboriginal American custom and folk-lore. As an illustration may be cited the writer's mention of the hermit-like procedure of Apache aspirants to the sacred office.

"It is necessary to convince his friends that he 'has the gift,' as one of my informants expressed it; that is, he must show that he is a dreamer of dreams, given to long fasts and vigils, able to interpret omens in a satisfactory manner, and do other things of that general nature to demonstrate the possession of an intense spirituality. Then he will begin to withdraw, at least temporarily, from the society of his fellows and devote himself to long absences, especially by night, in the "high places" which were interdicted to the Israelites. Such sacred fanes, perched in dangerous and hidden retreats, can be, or until lately could be, found in many parts of our remote western territory. In my own experiences I have found them not only in the country of the Apache, but two thirds of the way up the vertical face of the dizzy precipice of Tâaiyalana, close to Zuñi, where there is a shrine much resorted to by the young men who seek to divine the result of a contemplated enterprise by shooting arrows into a long cleft in the smooth surface of the sandstone; I have seen them in the Wolf Mountains, Montana; in the Big Horn range, Wyoming; on the lofty sides of Cloud Peak, and elsewhere. Major W. S. Stanton, Corps of Engineers, United States Army, ascended the Cloud Peak twice, and reaching the summit on the second attempt, he found that beyond the position first attained and seeming then to be the limit of possible ascent, some wandering Indian had climbed and made his 'medicine' (pp. 452, 453)."

We must content ourselves with brief indications as to information contained in the paper. The Apache, like other tribes of the plains, possess the right of sanctuary, any fugitive who takes shelter in the medicine lodge or council lodge being secure from molestation. Captain Bourke could find no observance of lucky and unlucky days. When the tribe is on the war-path, after dark, the medicine-men will sit by the fire and converse with the spirits, predicting the results of the campaign. The name of an American Indian is a sacred thing, and the exchange of names a token of courtesy and friendship (exactly parallel to mediæval European custom). The noise made about the bed of the sick is compared by the author to the primitive purpose of church-bells, namely, to drive away spirits. All medicine-men, and many others, claim the power of visiting at will the "house of spirits," or home of the departed. The making of sand altars near the couch of a dying man is likened by the Indians themselves to extreme unction. The Apache "bull-roarer," or rhombus whirled round the head to produce rain, is symbolic in ornamentation, the wind and lightning being denoted. The

sign of the cross (an emblem connected with the cardinal points) is employed on the moccasins to prevent the wearer from getting on a wrong trail. The writer discusses at length the use of "hoddentin," or corn pollen, eaten as a medicine, cast every morning as an offering to the dawn, as also to the rising sun and moon, and sometimes to the Great Bear, used to confirm solemn compacts, and indeed universal in ceremonial. The subject is comparatively considered, with the conclusion that such use of powders is an example of the sacred survival of prehistoric foods. The "izze-cloth" or medicine cord is also the subject of a chapter, with comparisons of the employment of knotted cords in the superstitious customs of many ages and countries. The work is ornamented with beautiful colored illustrations of Apache paraphernalia.

W. W. N.

CODICE MAYA DENOMINADO CORTESIANO, que se conserva en el Museo Arqueológico Nacional (Madrid). Reproduccion fotocromolitográfica ordenada en la misma forma que el original, hecha y publicada bajo la direccion de D. Juan de Dios de la Rada y Delgado y D. Jerónimo López de Ayala y del Hierro, Vizconde de Palazuelos. Madrid, 1892.

As is well known to Mexicanists, the originals of two of the Maya codices are in the Museo Arqueológico Nacional of Madrid, and have been known since their rediscovery as the Codex Troano and Codex Cortesianus. The former has been reproduced in color in a satisfactory way by Brasseur de Bourbourg, but up to last year specialists needed a good colored copy of the Cortesianus in their studies. In commemoration of the Fourth Centennial of the discovery of America, and as one of the lasting fruits of the extraordinary exposition in Madrid, known as the Historico-Americana Exposicion, the Codex Cortesianus has been republished in exact facsimile.

The editors of the above mentioned work claim none too much when they say that it is now published for the first time in the same colors and with the same form as the original. In adopting the original form the editors have facilitated the use of the document by specialists and have indicated the manner in which the Maya codices should be published. For convenience of study if for no other reason, the example thus set should be followed in subsequent editions of the Codex Dresdensis, and the Codex Paresianus. The editors of the Cortesianus promise in a leaflet which accompanies the reproduction a similar convenient facsimile of the Codex Troano.

The publication of the Codex Cortesianus is one of the most important contributions to the study of Maya mythology and ritual which has appeared in the Columbian year, ranking in importance in the study of aboriginal American literature with Seler's "*Mexikanischen Bilderhandschrift Alexander von Humboldts*," and the "*Antigüedades Mexicanas*" published by the Columbian Commission of Mexico. To my mind these three works are the most important additions to the study of Central American history and mythology which have been made for several years.